mode. The older woman still prefer to wear this type of dress, and very often the ensemble includes moccasins rather than shoes on their feet and a blanket draped about their shoulders. Most of the young women, however, dress very much as white women of their own age. 178

3. Another type of cultural change is found in the Indians modifying some aspect of white culture with elements of their original culture to suit their own needs and tastes. This is best illustrated by the trend that religion has followed among a large proportion of the tribe. Some of the Winnebago who have been enticed away from their old religion, and yet were not satisfied with orthodox forms of Christianity, have adopted the Peyote or Mescal Religion which they prefer to call The Native American Church. This did not originate among the Winnebago, but came in from the southwestern tribes about 50 years ago, and has even undergone changes among the Winnebago group. The Peyote religion is basically Christian, stressing the literal acceptance of the Bible and the strict following of Christ's teachings. It, however, embodies the use of a fairly harmless drug, peyote, which when taken in large enough quantities produces visions, so familiar in Indian religions. The use of a small drum, eagle feathers, and ornate rattles, as well as the burning of cedar leaves are included in the night-long ceremonies. This religion might be considered a transitional form between the so-called pagan religion and Christianity, but though it embodies characteristics of both religions, it appears to have reached a definite stabilized form and will probably undergo few changes in the future. 178 195 [276]

4. We also have change completely within the society from old Indian to new Indian traits. The old Indians tell of an original Winnebago language, very ancient and now almost completely forgotten, which has been replaced by a newer, but still very Indian type of language. In recent years the language has undergone other changes, but this is due to white contact. It is strange that the Winnebago of Wisconsin who have been forced to live in scattered groups and in close contact with whites, have maintained their language to a much greater extent than some of the Wisconsin Chippewa or Me- 178 191 [170]

6:Oestreich E-5 (ca. 1943) 1944
NP12 Winnebago NP12

178 nomini who live on reservations and, it seems logical to as-
191 sume, would be likely to consider themselves more of a cul-
171 tural entity, and so be better equipped to preserve their lang-uage. None the less, this does not seem to be the case according to Chippewa and Menomini informants who claim that many of their younger people do not speak the tribal language, whereas a majority of even the smallest children among the Wisconsin Winnebago are bi-lingual.

178 In considering our four types of social change, we might
535 almost add a fifth type, which arises from a reaction against white contact and is a tendency to return to old patterns, as in the case of the revival of the scalp and victory dances which practically died out after the last World War. These dances have come into prominence in the last year or so with the Indian boys again going on the "war-path."

Cultural Change and Cultural Stability

178 Although we are considering cultural change among the
182 Wisconsin Winnebago, the picture at this point seems rather one-sided without some mention of resistance to cultural change. Despite the constant and long-continued process of change, there is still retained a surprising amount of old Indian culture. Christian missionaries and the Peyote Religion have not managed to do away with the Thunderbirds, Water Spirits, and the rest of the pagan hierarchy. The Medicine Lodge continues as an important factor in the life of many Wisconsin Winnebago. Unfortunately, the writer's data are limited regarding the present number and ages of the adherents to the pagan religion, or as they prefer to be called, **the conservative group.**

182 It is interesting to note that practically all of the Winne-
551 bago, whether from Wisconsin or Nebraska, whether Christian, conservative, or pagan, still refer to their children by ancient religiously determined names. They are used in preference to the Christian names which all Indians now possess. These Indian names for boys and girls are merely an indication of the order of age and sex of the children in any given family, and are not to be confused with clan names which are

7: Radin E-5 (ca 1912) 1926 NP12 Winnebago NP12

I Take a Trip to Nebraska

dollars. It was a good horse. Then the lawyer said, 159 *
"You have committed many crimes, and you had bet- [648]
ter go to the place from which you came. If you
stay here any longer, we will lock you up."

I left that same day. Two old men were going to
Wisconsin, and I went with them. They did not know [191] •
how to speak English, so they took me as their inter-
preter. I left one of my horses in the pasture there.
These men were very fond of whisky, and I bought [273]
whisky for them all along the route. After a time we
arrived in Wisconsin, just at the cranberry-picking sea- [222]
son. I was drunk when we reached our destination.
As we approached my home I told the old men that
they should come and visit me. As I said it, I gave a
whoop.

[P. 155]